

Rhode-Island Baptist.

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BEAUTIES OF FREE SALVATION.

(Continued.)

III. *The plan of free grace, consistently secures the salvation of infants.*

To suppose that one who has had no knowledge of the divine law, by reason of incapacity, and, therefore, no transgressor, one without the power of choosing good or evil, not being able to appreciate either, will be condemned as a sinner, and for choosing sin, by that Being who is said to be infinitely holy, offends every rational faculty of man. Nevertheless, many do suppose this, and are obliged to, that they may the better support that system of decrees, which is the marrow of calvinism. They justify themselves by an appeal to the sovereignty of God. They affirm that He, as the creator, has a right to dispose of all his creatures, according to his good pleasure, and if he send infants to hell, it is right and just. None will dispute the sovereignty of God, nor his right to dispose of his creatures. But the question is, how does he dispose of them? Some Calvinists will tell us, according to his eternal decree, which elects some to everlasting life, and reprobates some to everlasting burn-

ings, among which unhappy reprobates are a proportion of infants.

Here they take for granted the very question at issue. We deny that there is any such decree, or that any decree, of God, makes it necessary to suppose that any part of the infant race will tenant the receptacles of the damned. We contend that the Scriptures teach us to become as little children. Let us turn to the 131st Psalm, and see what the man, after God's own heart, said. "Lord my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child." And if we turn to 1 Corin. 14 c. 20 v. we shall find that an holy apostle writes "Brethren be not children in understanding: howbeit, *in malice* be ye children, but in understanding be men." We hope that after reading this quotation, none of our calvinistic brethren will class the lovely, smiling babe, with young rattlesnakes. If the apostle meant any thing, it was, that children were without malice; otherwise we should make him say, that in indulging malice, his brethren should only cherish that portion of it which dwelt in the hearts of children, supposing that they possessed some degree of it. Let us, now, consult what the Saviour says, respecting children. "Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," Matt. 19 c. 13, 14 v. There is a still more remarkable passage, on this subject, in the 18th of Matthew. "At the same time came the disciples unto Jesus, saying, who is greatest in the kingdom of Heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, *verily* I say unto you, except ye converted, and become as little children, ye shall not enter the kingdom of Heaven. Whosoever, there-

fore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

It may be said concerning this last passage, the connexion shews, that in speaking of children, Christ had particular reference to children in the Lord, to such, as had just been born again of the Holy Spirit. The reply is, not to them only, for the whole of the passage quoted has reference to children, the off-spring of Adam. No candid person can mistake on this point; it is expressly declared that "Jesus called a little child unto him, and set him in the midst of them" i. e. in the midst of his disciples. The Saviour, after having taught them humility, by thus introducing a little child, makes a beautiful transfer of thought, and then carries on his remarks respecting believers in his name, whom in the 6th v. he styles, "little ones." Being thus taught, by sacred writ, to be converted and become as little children, we joyfully conclude, that little children cannot be the "heirs of hell," but must be, of grace and glory.

Some, who call themselves Calvinists, agree with us in this, and rejoice in the prospect of infant salvation. It gives us pleasure that they thus rejoice; at the same time we apprehend that they cannot do it consistently with their tenet of *personal unconditional election to eternal life*. In the first place, they deny the doctrine of reprobation, which, we think, they cannot with propriety do, insisting upon election. Were they to admit the doctrine of reprobation, they would be obliged probably, to believe, with them who embrace it, in infant damnation. Admitting election and denying reprobation, would be to us, like admitting that, in the decomposition of a ray of light, we observe seven colours, but denying that light is composed of these colours; or receiving premises as well established, but not willing to allow the plainest inferences. Reprobation appears to flow from election, as naturally, as light from the sun, or as streams to the ocean. The condition of the unhappy reprobate is the same, whether "passed by" as some say, or reprobated, by an eternal decree. For he who is

"passed by," is as utterly beyond the reach of hope and help as "the rich man" who, "in hell lifted up his eyes, being in torments." By grace we are saved, but if that grace be withheld, we of course must perish. The great founder of Calvinism, John Calvin, thought it absurd that any should believe the doctrine of unconditional election to eternal life, unless they believe its consequence, viz. the doctrine of unconditional reprobation to eternal damnation. We will give his own words. "Many indeed, as if they wished to avert odium from God, admit election in such a way as to deny that any one is reprobated. But this is *puerile and absurd*, because election itself could not exist without being opposed to reprobation. God is said to separate those whom he adopts to salvation. To say, that others obtain by chance, or acquire by their own efforts, that which election alone confers on a few will be worse than absurd. Whom God passes by, therefore, he reprobates, and from no other cause than his determination to exclude them from the inheritance which he predestines for his children."

But suppose they were not inconsistent here—suppose *reprobation* was not a consequence of *election*, still we might urge, that, believing in election, they were inconsistent in maintaining the salvation of all infants. Will not this plainly appear from the following reflections? 1. The souls of infants are not more precious than those of adults. They are not capable of more enjoyment or of more suffering. They are made by the same hand, and if metaphysicians will not quarrel with us, of the same materials, or, to please them, of the same essence, and are destined to the same eternal existence. If, therefore, their souls are not more precious, why should they all be chosen among the elect? Will it do to say that they have committed no actual transgression? Our Calvinist brethren say, that "they go astray from the womb, speaking lies," and beside, they say, that the salvation of the saints, depends on the eternal purpose of God. It will not, therefore, do for them to assign any other reason.

2. As the souls of infants are not more precious than those of others, so infant Spirits saved, will not by their songs and honours, contribute more to the declarative glory of God, than the Spirits of saved adults. If they will, it is a secret to us: we have no right to suppose it.

3. It is well known that a large proportion of the human race die in infancy. It is also well known that many adults die in the Lord. The apostle tells us of a great cloud of witnesses. It is within the observation of all that many of every age, passed that of infancy, are continually giving good evidence of being in a gracious state. Now taking these facts into consideration, with that of the small number which Calvinists suppose will be saved, (we mean small in proportion to the whole) would not the salvation of the whole infant race, together with such adults as will appear in glory, more than make up the number of them to be finally ransomed? We presume it would be fair to suppose this, and if fair, then our brethren, mentioned, are inconsistent in believing in the salvation of all the infant race, and consequently have no consolation to afford to the wounded heart of a mother, who consigns her darling babe to the clods of the valley. For if all infants are not saved, what mortal can decide whose will be?

Those who embrace the plan of free salvation, where "mercy and truth are met together; righteousness and peace have kissed each other" are not troubled with any of these inconsistencies. This system being the impartial one, and founded on the broad and divine principle of equal justice to all, consistently ensures to infants the felicity of heaven. Having committed no actual transgression, the law which declares "the soul that sinneth, it shall die" has no claims upon them. And if they have any moral defilement of nature, or sin be imputed to them, in consequence of being born of corrupt parents, the blood of Jesus washes away this, as any one may see by reading with attention, the fifth chapter of Romans. Rejoice then ye

lovers of a free salvation, that *your system*, consistently secures the happiness of all who die in infancy, which harmonizes with the truth that Jesus taught. Shout and give glory to God, and advocate this consistency for ever, as one of *its beauties*.

IV. The beauties of free salvation, multiply so fast upon us, that it is somewhat difficult to make a selection, suitable to our limits, and do the subject justice. We must, however, surmount the difficulty as well as we can, and proceed. The next beauty we shall consider is—*the tendency which this system has to take objections from the mouth of unbelievers.*

There are, indeed, those, whose reason is so perverted, as to scout all religion. “The fool has said in his heart, there is no God.” And some, who, though they admit the existence of a Deity, scout all revealed religion. These are but a small remove from the others, and may in some respects, be considered as more dangerous, inasmuch as they warmly contend for what they call natural religion, and receive one grand truth of revelation, viz. the existence of a Deity as above mentioned, denying all the rest. It is true, they do not profess to admit this on the testimony of the sacred writings, but yet they do. Without the Bible, what better would their condition be, than that of the heathen, who have in their pantheon, three hundred and thirty millions of gods? “The world by wisdom knew not God.” This sentiment plainly implies, that he can be known, only by revelation. It is not designed to say more of these, although it would, we think, be easy to prove, that both Atheists and Deists are confirmed in their sentiments, by certain creeds of men, or, perhaps, it would be a softer expression to say, these creeds have a tendency to do this. Nor will I rest this on my bare assertion. The following extract from a great divine, high in the estimation of the christian world, will sustain the declaration. “Many Calvinists,” says he, “are most unscriptural in their manner of preparing their doctrine, and therefore without success in their work. God frowns upon

their way of handling his own truth; a way which exposes it to the world, and makes it to suit the taste of a hypocrite."

We will now speak more particularly of those who acknowledge the authority of God's holy word; and who, for the most part, seem also to acknowledge the necessity of believing evangelically in Jesus Christ.

1. In preaching the Gospel to these, it is stated that the atonement made on Calvary, for the remission of sin, is one of great extent. Not limited to the Jewish nation, though they, in many respects were so highly favoured—God choosing them to preserve in the earth, the knowledge of his name, displaying among them miraculous power and miraculous goodness, giving them for their inheritance, "a land flowing with milk and honey," making himself their shield of defence, against their enemies, revealing to them his will in the sacred oracles, and causing the great Messiah to be of the tribe of Judah, and of the House of David. Not limited to the era of the Saviour's advent and life, but embracing all time, preceding, as well as succeeding, that period; He being "the lamb slain from the foundation of the world," whose blood alone gave efficacy to the Hebrew sacrifices, opening "a fountain," according to Zechariah, "to the house of David and to the inhabitants of Jerusalem for sin and uncleanness," and has been the object of faith of all true believers, ever since the Shepherd was smitten, and the sheep were scattered. Christ himself said, "I lay down my life for my sheep." Should any other remark be necessary to shew that the atonement of Calvary embraced all time, the following will suffice. The great number, to stand at last round the Eternal's throne, are said to be redeemed "out of every kindred, and tongue, and people, and nation;" and to "have washed their robes, and made them white in the blood of the lamb." Not limited to any particular number of individuals, but embracing every descendant of the unhappy Adam. Oh! how valuable is the Bible, on a point like this. Notwithstanding the corrupt inven-

tions of men, endeavouring to overthrow it, this point still remains fixed and settled as the everlasting hills, and as plain and legible as though it were written with stars or sunbeams. One passage, from that disciple whom Jesus loved, will demonstrate this. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also *for the sins of the whole world.*" Stating to unbelievers this glorious truth, they cannot say Christ did not die for them. Here then an objection is taken from their mouth, which the opposite system encourages them to make. If they be told that Christ died for his sheep only, they will naturally conclude, the gospel is not for them. They have no mark about them to prove that they belong to his fold. If it be asserted that this would not be a valid objection, it remains for them who assert that it would not, to prove it, by demonstrating that unbelievers are the sheep of Christ. They would probably say that the objection would not be a good one, as sinners, before their conversion, cannot tell whether they are the elect or not. Giving, therefore, every possible advantage to the advocates of unconditional election, which the last remark would secure to them, free principles still triumph. According to these, the sufficiency of the atonement is preached to all, and as valuable to all, because it lays a foundation on which, through the assistance of grace, they may securely build their hopes of future happiness. But according to the other system, if we preach to sinners, a limited atonement, the objection, made above, cannot be removed. It is, at least, still doubtful, whether they are among the number of the elect. Oh! what a pang must such a doubt excite in the bosom of an unhappy reprobate—in the bosom of any reflecting mortal, and particularly in his heart, who is seeking the way to Zion. The atonement of free principles, which is also that of the gospel, prevents such doubt. Two important benefits are derived from this. 1. It is a comfort to all whom it may concern, and, 2, no sinner can say, he is excused from repenting,

under the idea that it is uncertain if Christ died for all. If it be said that many Calvinists believe in a general atonement, we reply to this in a word—no Calvinist will admit that Christ died with a view to the salvation of any but the elect. 2. In preaching to these we can affirm most confidently, that God makes no unjust distinctions among men as it regards their service and worship. In this respect, if he make distinctions, they are according to their characters. The book of Genesis informs us that Cain and Abel made offerings to the Lord. Cain “of the fruit of the ground,” and Abel “of the firstlings of his flock.” We are told of the success they met with—“The Lord had respect unto Abel and his offering, but unto Cain and to his offering he had not respect.” Upon which, “Cain was very wroth, and his countenance fell.” Why was this? Did his maker reject his offering upon the principles of arbitrary distinction? No! “The Lord said unto Cain why art thou wroth, and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door.” And we are told in the eleventh of Hebrews, that “by faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness, that he was righteous.” This sentiment we can also enforce by express declarations. “Then Peter opened his mouth and said, Of a truth, I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with Him.” The same apostle, writes in his first epistle, “The Father [meaning God] who without respect of persons, judgeth according to every man’s work.” And turning to Deuteronomy, we shall find it there written in the tenth chapter: “For the Lord your God is God of Gods, and Lord of Lords. a great God, a mighty, and a terrible, which regardeth not persons.” Passages of this kind could be easily multiplied, but a sufficient number are given. Being able to make such affirmation, no sinner can object, when we press his attention to the affairs of his soul, “I am not one of the elect.” or, “it may be that

I am not," since it is true that he shed his precious blood for all. God is no respecter of persons—and if sinners are not among the elect, it is because they will not come to Christ that they may have life, according to his pungent and self-convicting declaration in the fifth chapter of the Gospel by St. John. 3. In preaching, it is usual to enforce the necessity of immediate attention to the requisitions of the gospel. The system of free salvation warrants this to the utmost. On this system it may be said, "Behold, now is the accepted time; behold, now is the day of salvation." Being able to do this, sinners cannot object and say, "we are ready when God is." Often have we heard this objection, and as the gospel is too frequently preached, we see not how it can be replied to. If it be preached that grace is invincible, and sinners cannot turn unto God, only when they feel its irresistible power, they may well say, that they are ready whenever the Lord is pleased to subdue them. All their efforts, previous to such divine influence, would be unavailing. We know it will be said, that according to all systems, it may be declared that the present is the accepted time. But can it be said with truth? If a sinner cannot turn to God, but under the power of invincible grace, can any now thus turn, unless they now feel this power? But will it be pretended that sinners always feel this power? If they do not, how then can we preach to them "now is the accepted time?" On the principles of free-grace, this may be said, and with so much truth, that none can reasonably say, "we are ready for religion when God is pleased to give it." He is always ready. He stretches out his hand all the day long.

We had intended, further remarks, on this branch of our subject; but having already transcended our limits, we must omit them. Our readers, we hope, will pursue the thought themselves.

BLUE LAWS.

We, in New-England, have often heard of the *Blue Laws* of Connecticut. Many of our readers, are, no

doubt, well acquainted with their nature and history. Others may not be: for the satisfaction of such, we give below, a few specimens of them, remarking that these laws were nick-named *blue*, by the neighbouring colonies. They were, however, rather *red* than *blue*, resembling Draco's, which were said to be written in blood. A historian writes, "Of such sort were the laws made by the people of New-Haven, previous to their incorporation with Saybrook and Hartford colonies by the charter. They consist of a vast multitude, and were very properly termed *Blue Laws*; i. e. *bloody laws*; for they were all sanctified with excommunication, confiscation, fines, banishment, whippings, cutting off the ears, burning the tongue and death." How proud, we should rather say, how thankful to God, should a Rhode-Islander be, that the escutcheon of his native state was never stained by the iniquity of religious persecution. True it is, indeed, that a few bigotted individuals, claiming to be orthodox, have, at different times, attempted to persecute those who did not agree to their opinions; but God has, generally, written confusion on their banners, and their arrows, if they did not recoil upon themselves, fell harmless at the feet of the objects of their indignation. Conscience is as free in Rhode-Island, as the air of her verdant hills; and although abuse after abuse has been heaped upon her freemen, because of this liberty, yet the world may be challenged to produce a spot of her limits and numbers, containing more real unadulterated piety, than can be found among them. But here follow the specimens abovementioned:

"No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches *allowed* in this dominion.

No man shall hold any office, who is not sound in the faith, [*i. e. who does not believe in election, reprobation, &c.*] and faithful to this dominion; and whoever gives a vote to such a person shall pay a fine of twenty shillings—for a second offence he shall be disfranchised.

No Quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the election of magistrates or any officer.

No food or lodging shall be afforded to a Quaker, Adamite, or other heretick.

If any person turn Quaker, he shall be banished and not suffered to return but upon pain of death.

No one to cross a river, but with an authorized ferryman.

No one shall run on the Sabbath-day, or walk in his garden, or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath-day.

No woman shall kiss her child on the Sabbath or fasting day.

No one shall buy or sell lands without permission of the selectmen.

A drunkard shall have a master appointed by the selectmen, who are to debar him the privilege of buying and selling [If all the *blue laws* had been like this, it had been for the benefit of all New-England to have adopted them, and continued them to this day.]

No minister shall keep a school.

Every rateable person, who refuses to pay his proportion to the support of the minister of the town or parish, shall be fined by the court 2*l.*; 4*l.* every quarter, until he or she pay the rate to the minister.

Whoever wears clothes trimmed with gold, silver, or bone lace, above two shillings by the yard, shall be prescribed by the grand jurors, and the selectmen shall tax the offender at 300*l.* estate.

No one shall read Common-Prayer, keep Christmas or Saints-days, make minced pies, dance, play cards, or play on any instrument of musick, except the drum, trumpet and jews-harp.

No man shall court a maid in person, or by letter, without first obtaining consent of her parents; 5*l.* penalty for the first offence; 10*l.* for the second; and for the third, imprisonment during the pleasure of the court.

Every male shall have his hair cut round according to a cap." [This law would have been almost needless at the present day, as, at least, all the dandies wear their hair wig-fashion, which, probably is the very same thing.]

For the Rhode-Island Baptist.

CHRISTIANITY AND CIVILIZATION.

"Savages must be civilized before they can be Christians."

This sentence was taken from one of the periodical religious publications of the day, and one too which passes with the publick; and it is therefore highly necessary that its unsoundness should be exposed. False sentiments ought not to be dealt out to the publick, and suffered to pass without some check upon them, by which it may be shown they are not recognized by all. The Methodists indeed, contend and they have demonstrated, that civilization must not necessarily precede Christianization; but still this incorrect idea continues to be advanced.

In the commission of Christ to his apostles, we find nothing like this. He directed them to go into all the world, and *preach the gospel to every creature*. Nothing is even implied that men must first be civilized, before they could believe the gospel, or, in the words of our quotation, "before they could be Christians." As they were to preach the gospel to every creature in all the world, savages were, of course, included. Yet no intimation was given that they "must be civilized before they could be Christians." "And they went forth and *preached every where*." So that neither from the directions of Christ, nor the practice of the apostles, is any thing like this idea shewn. It must therefore be considered one of the modern *improvements* of Christianity, or to speak literally, one of the doctrines of worldly wisdom which is foolishness with God. What! Cannot the Spirit of God, regenerate a person, till he has learned the arts and adopted the customs of Europeans and their descendants?

It is enough that it is entirely unscriptural, to show what claims it has upon our reception; but one or two ideas may serve to show its absurdity; and they here follow.

Suppose a Christian seated by the couch of a dying savage. Allow the savage to be no christian. Then what would this Christian do? Would he first learn him the arts and customs of civilized life, or would he directly preach to him a Saviour?

Again. This opinion, if correct, would go to shew that the Spirit of God is unable to regenerate, without a long human, worldly, preparatory process, the absurdity, of which is self evident.

Again. If this sentiment were correct, men could not be saved without being civilized; for they could not be saved without being Christians, and according to this idea, they could not be Christians without being civilized; so that not only Christianity, but civilization also, is, according to this hypothesis, necessary to salvation.

The incorrectness of this idea must be obvious to all.

ORION.

For the Rhode Island Baptist.

EXTRACT FROM A DIARY.

With regard to local, contracted, sectarian, partial religious views and feelings, I am just here: I feel that there is one God, who is equally the Creator and Preserver of all, and, in this sense, the Father of all—and, consequently, that men are, in this respect, brethren, and therefore on a level. When I witness the out-breaking wickedness of men, I feel to tremble for them, pity them, and ardently desire their reformation. I should consider myself in a dreadful condition, were I in their place; and as they are my kindred beings, bearing the same creative, preservative, and accountable relation to the Creator with myself, I feel it to be of just the same consequence that they should refrain

from transgression against God, be pious, and have God for them, as that I should be in this condition. I feel that it would be so terrible for them to have no hope in death, to go into the presence of the great and holy God in a sinful state, to stand before him guilty and condemned, to have his disapprobation and awful frown, and to go away into everlasting punishment, as for me to be in this condition. And O for what would I be in this condition? For no consideration whatever. Let the same apply to my brother man. I am of no more importance than he. If it seems all important to me that I should be saved, consider, O my soul! that it is of just as much consequence that every other one should be. Let, then, my exertions for the salvation of my fellow men be great, nor let them be local. Let the petty distinctions among men be lost to thy vision, and thy anxiety for the salvation of a heathen, a Mahometan, a Jew, or one in a Christian land, be the same. Think none of the human species strangers, or that they have diverse spiritual interests. All have a common interest, a common God.

Could men take this view of things, they would find their distinctions imaginary. They would find themselves on a level, and partial, local feelings would be no more. Towards every human form, a feeling of relationship would be excited, and we should no longer see man look down upon his fellow with scorn, or pass by without heeding him.

These are my feelings with regard to the Christian world. I know no sect. I have no party to support. My name is Christian; my Bible is my creed; and I love that Christian best who appears to be the most pious. I wish to serve Christ, in order to which, I think it necessary to have an eye to his whole kingdom, and not to a mere sect. I should feel no more desirous that Protestants should be free from error than that Catholics should be; for it is of no more consequence that one should be than the other. It should be enough for me to know that error abounds in one part of the kingdom of my master, to excite from me the most

heart-felt grief, without first inquiring the name of the people among whom it abounds. I feel myself bound to watch over and reprove one Christian as much as another, when every opportunity may present, in any part of Christendom, regardless of his sectarian name. And it would rejoice my heart to have every one feel the same with regard to me. In short, I would feel and act, with regard to the Christian world, as if there were no sectarianism, no distinct, no separate parties; but all united in one Church, one body.

POETRY OF THE HEBREWS.

In poetry, the Hebrews greatly surpass all other nations. They lived in an age when man evinced his real feelings, when he was entirely free from those restraints, which the etiquette of modern times has thrown around him. This freedom of thought and feeling, was equally visible in their compositions.

None of the Hebrew elegies exhibit more beauty than that of David, composed on the death of Saul and Jonathan.

This elegy when viewed in reference to the situation of David, his relation to Saul and Jonathan, the antiquities of the Hebrews, and the lives of those whose loss he deplores, is unequalled by any elegiac poem in any language. For tenderness, for beautiful simplicity, and for a natural exhibition of a heart overburthened with sorrow, it will be admired as long as the Hebrew language exists, or the fall of a hero shall awaken the tear of sympathy.

I.

Thy glory, Israel, dies on thy high places,
How have the mighty fallen.*

II.

Tell it not in Gath,
Proclaim it not in the streets of Askelon,
Lest the daughters of the Philistines exult,
Lest the daughters of the uncircumcised triumph.

III.

Ye mountains of Bilboa,
 Let no dew nor rain fall upon you,
 Let your fields yield no offerings,
 For there was thrown away the shield of the mighty.
 The shield of Saul, as if it had not been anointed with oil.

IV.

From the blood of the wounded,
 From the strength of the mighty,
 The bow of Jonathan turned not back,
 The sword of Saul returned not in vain.

V.

Saul and Jonathan were beloved and amiable while living,
 In death they were not separated,
 They were swifter than eagles.
 They were stronger than lions.

VI.

Ye daughters of Israel, lament for Saul,
 Who clothed you in scarlet and splendour ;
 Who adorned your garments with golden embroidery,
 How have the mighty fallen !*

VII.

Jonathan falls in the midst of battle,
 He dies on thy high places.
 I am distressed for thee, my brother, Jonathan,
 Greatly did I love thee ;
 Thy love for me was wonderful,
 Greater than the love of women.
 How have the mighty fallen,
 And their warlike weapons perished !

Chris. Spec.

* *How have the mighty fallen*, seems to be a chorus in which all united when this poem was sung by the professed musicians, or by a select number of the assembly. If this was accompanied with musical instruments, as is probable from the great number which were employed in their worship, the effect of this chorus, with the plaintive notes of the instruments must have been very powerful. The chorus was frequently introduced among the Hebrews.

PREJUDICE.—*The following forcible and beautiful delineation of prejudice, is ascribed by Hugh Worthington, a late English divine, to the celebrated Dr. Price.*

“Prejudice may be compared to a misty morning in October ; a man goes forth to an eminence, and he sees, at the summit of a neighbouring hill, a figure apparently of gigantick stature, for such the imperfect medium through which he is viewed would make him appear ; he goes forward a few steps, and the figure

advances towards him; his size lessens as they approach; they draw still nearer—and the extraordinary appearance is gradually, but sensibly diminishing; at last they meet—and, perhaps, the person he had taken for a *monster*, proves to be his *own brother*.”

SCRAPS FROM NATURE.

“ Thus sitting, and surveying thus at ease,
The globe and its concerns, I seem advanced
To some secure and more than mortal height,
That lib’rates and exempts me from them all.”

Pursuing a winding path which led up the side of the mountain, I at length reached the summit, much fatigued with the labour and exertion it required to rise the steep acclivity. Here I seated myself on a rock, which rose a little above the surrounding bushes, to enjoy the refreshing breeze which moved gently over the hills, disdaining the humility of the vale below. It was at the close of a fine summer day, which had been unusually clear and warm. No cloud had spread his cooling shade around, to alleviate the oppression of the sun’s rays. Scarce a breeze had moved along the valley to fan the fainting animals. But now the eastern shadows were creeping along the ground. The sun had far passed its meridian, and was hastening down the western sky to bathe itself in the broad blue ocean. The labourer having completed his task, with merry rustic song, was hastening to the bosom of his family, to forget his toil and fatigue in the pleasures and sympathies of the domestic circle. The weary traveller was inquiring for “the stranger’s home,” and the husbandman was returning from his fields with loads of the rich and joyful harvest. A solemn silence reigned, and every thing conspired to excite the most pleasing reflections. The prospect which this commanding elevation afforded, was truly grand and beautiful. Here I could drink in the beauties of the landscape. Cultivated fields, with here and there

the curling smoke rising from the scattered hamlets along the vale: sloping hills, covered with the green forest trees, or speckled with the feeding flocks; smooth fragrant meadows, adorning the banks of a little blue stream, which pursues its winding course till lost behind a distant hill, and a beautiful little shining lake of a circular form, fringed on its border with the dark shade of an overhanging wood, all lay in full view before me, and excited emotions which few scenes have the power to create. Indeed, nature seemed to spread out its charms with such inviting loveliness, as to subdue every passion but delight in its beauties, and admiration of its great Author. Who, said I, can view such a scene as this, without having his mind led "through nature up to nature's God?" Who can contemplate such grand and magnificent works of creation, and not recognize the hand which formed them, or without being led to adore that Being who gave to nature all her beauty and loveliness, who reared the mountain to its eminence, covered the hills with their foliage, and spread over the fields that beautiful carpet, which mocks all the efforts of genius and art to imitate? What but infinite power, united with infinite benevolence, could have furnished man with so much to promote his happiness and improvement. But too often it is true that

"The landscape has its praise, but not its Author."

A small grove on my right waved lightly before the evening breeze, which now came over the land with its refreshing influence. At the foot of the mountain lay the green meadows which stretched themselves far to the north, bounded by hills rising with a gentle slope from the opposite side. Beyond, the innumerable little eminences and higher hills presented a most beautiful undulatory appearance. In the distant prospect, which extended as far as the eye could reach, and comprehended nearly a semicircle of the horizon, a dark forest rose in awful grandeur, covering with its

gloomy shade the rising hills which reared their heads one above another, till the blue summit of the mountain seemed to blend and mingle with the sky. The sun had almost reached its gloomy retreat. It seemed to linger for a moment on the top of the mountain to take its last look and bid the world farewell, and then sunk out of view. Its reflected rays, however, were still visible, and for some time delighted the spectator with a beautiful red sky. A little blue cloud which rose just above the horizon, was elegantly fringed with gold. But at length the brightness faded; the yellow tints grew paler; and grey evening spread out her mantle and wrapped the world in a dark-shaded twilight. I still lingered about the enchanting spot, till the falling dews and approaching darkness compelled me to seek a shelter for the night. After a few miles travel, I reached the hospitable house of a friend, where I seized the first opportunity for retirement, and gave way to reflection upon the scene which had made so deep an impression upon my mind.

Such, said I, is the closing of a good man's life. His bright example of virtue, his cheering and instructive conversation, his deeds of kindness and benevolence, and his sincere and useful friendship, are never justly appreciated, till we see them sinking with him beneath the horizon of life. But as he is about to forsake us forever, we begin to see his real worth. Our love increases, and our admiration heightens, as such a bright luminary withdraws and leaves the world to mourn. We are now ready to admire the bright beams which emanated from a strong mind, an improved understanding, a heart of benevolence and philanthropy, and a soul devoted to his Maker. But do we leave him in the darkness of the grave? Do we confide his large and exalted spirit to dreary oblivion? The thought is impious and unjust. No: as the sun which sinks from our view at evening, will rise and again illumine the earth to-morrow, so will his spirit rise and shine in everlasting day.

THE PILGRIM.

THE PSALMS.

From Horne's Preface—Extract No. 3.

The sixty-ninth Psalm is five times referred to in the gospels, as being uttered by the prophet, in the person of Messiah. The imprecations, or rather predictions, at the latter end of it, are applied, Rom. xi. 9, 10. to the Jews; and to Judas, Acts i. 20, where the hundred and ninth Psalm is also cited, as prophetic! of the sore judgments which should befall that arch-traitor, and the wretched nation of which he was an epitome.

St. Matthew, informing us, Chap. xiii. 34. that Jesus spake to the multitude in parables, gives it as one reason why he did so, "that it might be fulfilled which was spoken of by the prophet; Psalm lxxviii. 2. I will open my mouth in a parable; I will utter things which have been kept secret from the foundation of the world."

The ninety-first Psalm was applied by the tempter to Messiah; nor did our Lord object to the application, but only to the false inference which his adversary suggested from it, Matt. iv. 6, 7.

The ninety-fifth Psalm is explained at large in Heb. iii. and iv. as relative to the state and trial of Christians in the world, and to their attainment of the heavenly rest.

The hundred and tenth Psalm is cited by Christ himself, Matt. xxii. 54. as treating of his exaltation, kingdom, and priesthood.

The hundred and seventeenth Psalm, consisting only of two verses, is employed, Rom. xv. 11, to prove, that the Gentiles were one day to praise God for the mercies of redemption.

The 22d verse of the hundred and eighteenth Psalm, "The stone which the builders refused," &c. is quoted six different times as spoken of our Saviour.

And, lastly, "the fruit of David's body," which God is said in the hundred and thirty-second Psalm, to have promised that he would "place upon his throne," is asserted, Acts ii. 30. to be Jesus Christ.

REVIVALS.

In the Columbian Star of the 11th inst., there are several interesting extracts from letters, giving some particulars of several interesting revivals of religion in Virginia and North Carolina. One of these states, that more than two hundred had been added to the Baptist churches in, and near Stevensville, King and Queen Co. (Virginia,) and that the writer was at a late baptizing on the Rappahannock river, at which ninety-one were buried in Baptism as Jesus was in Jordan. Another states that upwards of four hundred had been added to the Baptist Churches, in Bertie County, (N. Carolina.) In both these places, the good work of grace, seems to be still going on. In the last it is said, that there are seven ministers engaged in this work, and have as much employment in preaching a precious Saviour to perishing sinners, as they can do both night and day. We give the following extract nearly entire, it is dated Goochland (Virginia) July 28. "The revival taken notice of some time ago in the Star, still goes on in Lickinghole church, and it may not be uninteresting to some of the readers of that paper, to be informed of the manner in which we spend our Sabbaths. At 9, A. M. we meet at the water side, where, in the presence of hundreds, the ordinance of baptism is administered. At 11, worship commences at the meeting house, which is crowded with attentive hearers. After sermon, the young converts are seated by themselves, when they are exhorted to continue in the grace of God, and the nature of church fellowship being enforced, we sing these words,

" Come in thou blessed of the Lord,
Enter in Jesus' precious name,
We welcome thee with one accord,
And trust the Saviour does the same,"

During which every member gives them the right hand of fellowship. It is truly affecting to see the aged people, who have long prayed for the conversion of their

children, welcoming them into the church of the living God, to be as they have been, "living stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

During the intermission, we have a conference meeting, where all inquiring the way to Zion, have an opportunity of receiving instruction, and those who have been converted relate their experience. I preach again in the evening at the meeting house, which is nearly thronged, and dismiss about the going down of the sun. Sometimes, however, from the number of distressed souls coming forward, soliciting an interest in the prayers of the Lord's people, it is dark before we break up. Who will not say that one of these days is worth ten thousand spent in pleasurable sin! We have besides four or five week meetings, which are well attended. The number baptized in all is about sixty. Many are still however under deep concern. All this we consider as the fruit of fervent prayer for twelve months back by this church. How much are those enemies to themselves who live in supineness and forgetfulness of God? Who goeth a warfare in his service at their own charges? "They shall prosper that love Zion, says God, who cannot lie"

[SELECTED FOR THE R. I. BAPTIST.]

Vain men may value themselves upon their speculative knowledge, right opinions, and true and orthodox belief, separate from the practice of virtue and righteousness; but as sure as the Gospel is true, no belief whatever shall finally be of any advantage to men, any otherwise than only so far as it corrects their practices, hinders them from being workers of iniquity, and makes them like unto God.

WISDOM OF GOD.

Water, having no taste of its own, it becomes the sincere vehicle of every other. Had there been a taste in water, be it what it might, it would have infected every thing we eat or drink, with an importunate repetition of the same flavour.

PALEY.

From the Connecticut Mirror.

On reading in the eighth report of the American Asylum for the Deaf and Dumb in Hartford, some opinions of one of the pupils before she had received instruction.

Being of lonely thought ! The world to thee
 Was a deep maze, and all things moving on
 In darkness and in mystery.—But *He*
 Who made these beauteous forms which fade anon,
What was He?—From thy brow the roses fled
 At that eternal question,—fathomless and dread !
 Oh ! snatched from ignorance and pain,
 And taught with seraph eye
 At yon unmeasur'd orbs to gaze,
 And trace amid their quenchless blaze
 Thine own high destiny ;
 For ever bless the hands that burst thy chain,
 And led thy doubtful steps to Learning's hallow'd fane.
 Though from thy guarded portal press
 No word of gratitude or tenderness,
 In the starting tear,—the glowing cheek
 With tuneful tongue the *soul* can speak,
 Her tone is in the sigh,
 Her language in the eye,
 Her voice of harmony, a life of praise,
 Well understood by *Him* who notes our secret ways.
 The tomb shall burst thy fetters.—Death sublime
 Shall bear away the curse which life entail'd.—
 Eternity shall rend the seal of time,
 So long in wo bewail'd.
 Thou, who no melody of earth hast known,
 Nor chirp of birds their wind-rock'd cells that rear,
 Nor water's murmuring lone,
 Nor organ's solemn peal, nor viol clear,
 Nor warbling breath of man that joins the hymning sphere,
 Can speech of mortals tell
 What tides of bliss shall swell,
 If the *first* summons to thy waken'd ear
 Should be the plaudit of thy Saviour's love,
 The full, enraptur'd quoir of the redeem'd above ?

* *Erratum*.—The asterisk in page 224, No. 10, belongs to the word "Robinson," near the close of the first paragraph.
